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A

SERMON

Preach'd at the

ASSIZES

AT

BIB. CANT. ACAD.

NORTHAMPTON,

August 13. 1677.

At the Request of JOHN NORTON, Esq; High-Sheriff of that County.

By DAVID LLEWELIN.

LONDON,

Printed for *Samuel Carr*, at the King's-Head, in St. *Paul's* Church-Yard, 1678.

Imprimatur,

T. Turner, R. P. D^no Epiſc.
Lond. a ſacris Domeſt.

PAg. 3. line 4. for *em in* read *examine*. P. 4. l. 5. blot out *the*. P. 7. l. 4. blot out *of*. P. 8. l. 21. for *of* read *for*. P. 20. l. 8. for *or* read *of*, leaving out the Comma before it. P. 25. l. 1. make a full Point inſtead of the Interrogation. P. 29. l. 4. after *Caſe* make a Comma inſtead of the full Point. P. 30. l. 25. blot out *Chriſtians*, and read *Chriſtian* before *Church*.

845.90

To the Honourable

Sir Hugh Windham, } Knights,
AND
Sir Robert Atkins, }

Juſtices of his Majeſties Court of Common-Pleas, and Judges of Aſſize for the Mid-land Circuit.

MY LORDS,

IT was deliver'd to me as a Meſſage from your Lordſhips, that it was your deſire I ſhould print the Sermon, which I had the honour to ſpeak in the hearing of your Lordſhips laſt Aſſizes at *Northampton*. All I gather'd from it then was, that I was oblig'd to have a grateful Sence of the Incouragement I thought your Lordſhips intended to give me, by expreſſing ſo favourable an opinion of my weak, though well-meant Performance. But afterwards, when

when I receiv'd a ſecond Meſſage of the ſame import, I concluded it was a Command your Lordſhips expected ſhould be obſerv'd. In all dutiful ſubmiſſion therefore I ſend it abroad, but humbly beg that it may paſs under the Protection of your Lordſhips Names. For I ſo well know my own Inability to write any thing that will bear a deliberate reading in this critical Age, that I ſhould never have had the confidence to expoſe this to it, if I could any other way have made it appear, that I am,

My Lords,

Your Lordſhips obedient,

humble Servant,

DAVID LLEWELIN.

ROM. 3. 31. latter part, --*We eſtabliſh the Law.*

The whole Verſe runs thus:

Do we then make void the Law through Faith? God forbid; yea, we eſtabliſh the Law.

THE Apoſtle, in this Chapter, has been reaſoning with ſome Judaizing Chriſtians, vvho were willing to receive Chriſt as the promiſed *Meſſiah*; but yet thought they could not attain to be juſt in the ſight of God, without obſerving the letter of the whole Law of *Moſes*: but vvith that they thought they might. To confute this Error, St. *Paul* proves, that they could never obtain the grace of Juſtification by being the Diſciples of *Moſes*; and that the only means vvhereby they could obtain it, vvas, to become Chriſt's faithful Diſciples, and give themſelves entirely up to be govern'd by his Doctrine. And this, in few vvords, ſeems to be the main ſcope of all the Apoſtle's diſcourſe here about Juſtification. But then he foreſaw, that the perſons vvith vvhom he had to do, might object, that by this kind of Argumentation, he made the Law of *Moſes*

(vvhich vvas deliver'd by the Eternal GOD Himſelf to their Forefathers) to be utterly void, and of no uſe. To vvhich he anſwers, μὴ γένοιτο, no ſuch matter; far be it from us; *yea, we eſtabliſh the Law. We eſtabliſh the Law.* Theſe are the vvords of my Text. And vvith your patience and favour, I ſhall diſcourſe of them in this method; I ſhall make three Enquiries:

1. What the Apoſtle would have us underſtand by *Law* here. And this will take up the moſt time, becauſe there is the moſt difficulty in it. But that I may clear it, 1. I ſhall conſider, vvhat Law is in general. 2. I ſhall make a diſtribution of the Laws of *Moſes*, into thoſe that were deſign'd to govern the inward Affections with reſpect to God and Man, as their Objects; and thoſe that were made to regulate the outward Actions, as they have relation to God and Man too. Then I ſhall diſtinguiſh between the Righteouſneſs, and the Letter of all theſe Laws. And by that means (I hope) the firſt Query will be ſatisfied.

2. I ſhall examin what the Apoſtle means by *Eſtabliſhing*. And,

3. Who the *We* are in my Text, that can have authority to *eſtabliſh the Law.*

Having done this, I ſhall indeavour to ſhew how the Righteouſneſs of all the Laws of *Moſes* is eſtabliſh'd by the Goſpel; and ſo I ſhall conclude with an Inference or two, exhorting all Chriſtians to pay obedience

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to Laws, and honour to Magiſtrates, as they are commanded by the Precepts of that Religion which they profeſs. I begin with the

I. Mentioned Particular, which is to enquire in, *In what ſenſe the Apoſtle uſes the Word* Law *in my Text.* And for the clearing of this, I ſhall not make any Diſcourſe about the Origination of the word νόμος, concerning which there is ſome doubt among Grammarians. I ſhall think it ſufficient, if I can ſhew what the thing is which the Apoſtle means by the Word. And in order to that, I think it may be uſeful to give ſome account, what Law is in general. But by the way, I hope no body will think me ſo vain in my Imaginations, as to believe that my buſineſs in this place, at this time, is to tell my Lords, the learned Judges, what Law is; no, that is far from my thoughts. But if by diſcourſing of Law, which I am led to by my Text, I can convince others, that they are obliged by the Chriſtian Religion to obſerve the Laws which they come to diſpenſe, and to be affected with reverence and gratitude to Perſons, that are employed in an Office ſo weighty in it ſelf, and ſo beneficial to our Country; I humbly conceive I ſhall do the proper work of a Divine upon the preſent occaſion; and I ſhall abundantly have all I aim at. In purſuance of which I thus proceed:

A Law is a Precept of a Superior, by which his Subjects are oblig'd to do or omit ſomething, the doing

or omiſſion of which (reſpectively) does tend to the Glory of God, and the Good of Men. This I take to be a true definition of the Law. But that it may appear ſo, I ſhall give a brief account of the Terms. In the

Firſt Place, I call the Law a Precept rather than a Rule, becauſe a Law extends to the Soul; and in that reſpect the word Precept is agreeable and proper; but Rule is a Metaphorical word, and therefore not ſo fit to be uſed in a Definition of this nature, becauſe genuinely it ſignifies a material Inſtrument, which Artificers make uſe of.

2. By *Superior*, I mean one that has Authority to make a Law, whether that Superior be God, or any Magiſtrate that derives Authority from him. But

3. Becauſe no Superior Power, but that of God and Chriſt, does extend to all Men, and this Definition is intended to take in Human Laws, as well as Divine; I put in the word *Subjects*, which in reſpect of Divine Laws are all Mankind, with relation to Human Laws, they are only ſuch as are under the Authority of the Magiſtrate who makes the Law.

4. I ſay, *Subjects are oblig'd.* And the Obligation by which they are ty'd to obſerve Laws, conſiſts in the Sanction of ſome Reward, or Puniſhment, or both; and that either expreſs'd, or left to the diſcretion of the Judg. But Rewards are not ordinarily annex'd to Human Laws; for they account a Man ſufficiently re-

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warded for his obedience, if he can live quietly and ſafely in the civil Society whereof he is a Member; and this is a very valuable Reward, and very inviting to thoſe that conſider it. However Human Laws ſeldom expreſs any thing but the Puniſhment, knowing that the frail Nature of Man is more apt to be driv'n by Fear, than led by Love. But God obliges us to obey his Laws by Promiſes, as well as Threatnings, and thoſe as expreſly and amply propounded, being very deſirous that we ſhould obey him of choice, rather than by compulſion.

5. In the laſt place. I add, as neceſſary to explain the Nature of Law, the true End of all Laws, which is expreſs'd in two parts, the Glory of God, and the Good of Men. But theſe two are ſo cloſely link'd together, that they are inſeparable, and ſo become in effect as one; for there is nothing done among Men which tends to the Glory of God, but it does at the ſame time make for the Benefit of Men, in rendring him favourable and propitious to them; and God is ſo great a Lover of Men, that whatſoever is beneficial to them, is look'd upon by him as redounding to his own Glory, which he thinks to be advanced by nothing, more than the happineſs of his Creatures.

Now what I have ſaid of a Law in general, might be truly affirm'd of any particular Law in the whole body of *Moſes*'s Writings, That it was a Precept of

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a Superior, by which his Subjects were oblig'd to do or omit ſomething, the doing or omitting of which did tend to the glory of God and the good of Men. But all thoſe Laws which were delivered by *Moſes* are not alike, either in the Matter or in the Obligation; and therefore there muſt be a Diviſion made, whereby we may diſtinguiſh one from another; and ſuch Diviſions as are uſeful in order to a clear and diſtinct Notion of the *Moſaic* Law, would equally ſerve for a right apprehenſion of Law in general. For *Moſes* delivered an entire Body of all ſorts of Laws, that were neceſſary to promote the glory of God, and the good of Men, in that State and thoſe Circumſtances in which he and his People then were. And Laws of the ſame kind always were ſince the World grew populous, and while it is ſo, ever will be neceſſary in order to the ſame End, though not in the ſame Form. But the Apoſtle in my Text ſpeaks of Law with manifeſt reference to the Inſtitutions of *Moſes*; for my Text is a part of his Diſputation againſt ſuch as wrangled with great zeal, though with little diſcretion, for the perpetual and entire obſervation of the Letter of *Moſes*'s Law; and therefore aiming at an explanation of the Apoſtle's ſenſe, I muſt ſpeak of Law too, as he does, with reſpect to that which was delivered by *Moſes*.

Now the whole Body of that Law has been divided into Moral, Judicial, and Ceremonial Laws; but this Di-

Diviſion is not ſo exactly agreeable vvith the Laws of a true Diviſion, which are chiefly two. 1. *That the Parts of the Diviſion ought to comprehend the whole of of that which is divided into them*; but they do not ſo in this Diſtribution: For thoſe Laws, vvhich require obedience from the inward Man, by enjoyning Men to love God above all things, and their Neighbour as themſelves, vvere delivered as Laws by *Moſes*; and yet they cannot be included in any of thoſe Terms, becauſe in true ſpeaking they can none of them reach further than the outward Actions. 2. The ſecond Rule of a good Diviſion *requires that the Members ſhould be oppoſite, ſo that they cannot be affirmed of one another*: But it is otherwiſe in this Partition; for the Moral Laws vvere moſt or all of them Judicial, in reſpect of the adminiſtration of them; and conſequently many of the Judicial Laws vvere Moral as to the matter of them; and moſt or all the Ceremonial Laws vvere Judicial, as falling under the cognizance of Magiſtrates, and ſome of them Moral in relation to the Matter; and this, if vve take Moral, as it is uſually underſtood, to ſignify ſomething that is unalterably and indiſpenſably good; but if we take it in its genuine ſenſe, for ſomething that pertains to Manners, the Judicial and Ceremonial Laws too in the whole and every part vvere both Moral. So that the Terms of that Diviſion are ambiguous, and a Man cannot ſpeak of one Member, but he may be

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thought to mean ſomething of another; and therefore the Diſtribution of the Laws into Moral, Judicial, and Ceremonial, is not ſo fit a Ground to build upon by one that would ſet up a clear and diſtinct Explication of that which the Apoſtle calls Law in my Text: the Terms may be uſeful in other reſpects, but to ſignify the three diſtinct integral Parts of the *Moſaic* Law, they cannot ſo well be uſed. I leave them therefore here, and proceed to diſtinguiſh thus.

There are in the Body of *Moſes*'s Laws, ſome laid down for the government of the inward Affections, of the Heart or Mind; and ſome were made to regulate the outward Actions. Thoſe that were intended to rule the *Inner-man*, as the Scripture terms it, vvere of two ſorts; the

1. Required, that the Heart ſhould be rightly affected towards God, vvith a Love that priz'd him above all things. The

2. Demanded of every Man ſuch a Love to his Neighbour, as vvas to take its meaſure from that kindneſs which he had of himſelf.

Thoſe Laws that concern the outward Actions of Men vvere likewiſe twofold. The

1. Was to determine their outward Actions in thoſe things that concern'd their behaviour in the external Worſhip of God. And here the Lavv deſcended to many Particulars, concerning holy Perſons, Times, and

and Places, Sacraments, Sacrifices, Purities, and Purifications. But ſome things in this Ritual part of their Religion were left to the determination of thoſe that did preſide in it. Among other things Prayers, and the Forms of them, vvhich vvere to be preſented in Confeſſions, Supplications, and Thankſgivings, reſpectively, vvith thẽ ſeveral ſorts of their Sacrifices. But,

2. There were Laws to determine the Actions of Men in reſpect of one another, to determine the Natural, or Moral Law, of doing by others, as they would be done by themſelves, in many particular caſes, concerning ſeveral Relations, in which they ſtood to one another, as Members of a Society. And in caſes concerning their Lives and Limbs, their Beds, their Goods, their Reputations, and the Law in theſe kind of caſes between Man and Man, vvhether pecuniary or criminal, vvas very particular in aſſigning ſuch Puniſhments for Tranſgreſſors, as God ſavv vvere moſt uſeful, and like to have the beſt effects among that ſort of People to vvhom the Lavv vvas given, in the Circumſtances they then ſtood. But after all this particularity, many things of this kind too were left to the diſcretion of the Judg, which could not be determin'd expreſly by the Law, in all the moſt minute particulars. And though the Magiſtrates vvere bound not to determine any thing in any caſe contrary to what God had expreſs'd in the Lavv; yet vvhere God had not expreſs'd his Mind in any par-

ticular, there the determination of the Magiſtrate vvas to be receiv'd as the Mind of God, vvho in other Caſes vvas Himſelf their immediate Lavv-giver.

Novv I ſuppoſe St. *Paul* in my Text has a reſpect to all theſe *Species* of the *Moſaic* Lavv, as vvell thoſe that concern the outward Carriage of Men towards God, and one another, as thoſe that directed their inward Affections towards their Creator, and their Neighbour. I ſay, I conceive, the Apoſtle by the vvord *Law* has an aim at all theſe Laws, though not at the preciſe Form, and at every Part of them, as they deſcend to Particulars. But therefore that vve may come nearer to a right apprehenſion of his Senſe, 'tis neceſſary vve ſhould have recourſe to a Diſtinction which he makes uſe of, (i. e.) the *Letter of the Law*, and the *Spirit or Righteouſneſs of the Law.* The firſt of theſe is as the Laws Body, which is ſubject to various Changes and Alterations. The ſecond is as its Soul, which is the ſame for ever. We find this Diſtinction, *Rom.* 3. 25, 26, 27. *Circumciſion verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy Circumciſion is made Uncircumciſion;* i. e. Circumciſion is of beneficial uſe to thee, if upon the conſideration of that thou keepeſt the Righteouſneſs of the Lavv, to which thou wert obliged by that Ceremony; but otherwiſe thou art in no better Condition upon the account of that outward literal Ceremony, than if thou hadſt never been circumciſed at all. Then

v. 26.

v, 26. *Therefore if the Uncircumciſion keep the Righteouſneſs of the Law*; (there is one of the Terms of the Diſtinction, the Righteouſneſs of the Law) *ſhall not his Uncircumciſion be counted for Circumſion?* i. e. If an uncircumciſed Perſon do obſerve that eternal *Righteouſneſs* of the *Law*, vvhich conſiſts in true Charity to God and his Neigbour, and thoſe material Duties that are naturally and eaſily deducible from thence, vvhich is the end of all the Ceremonial and *Forenſic* Laws that God preſcribed to your Nation; if he thus fulfil the Mind and Will of God, ſhall not he, think you, be looked upon as favourably as if he had engaged himſelf to the ſame thing, by ſubmitting to the outward Ceremony of a carnal Commandment, vvhich God never gave for its own ſake, nor ever gave at all to him, nor to any but the *Jews* only? Then, v. 27. *Shall not Uncircumciſion, which is by Nature, if it fullfil the Law, judg thee, who by the Letter and Circumciſion doeſt tranſgreſs the Law?* Here in this Verſe the Apoſtle does manifeſtly expreſs the ſame thing by the vvord *Law* only, without any addition, vvhich in the former Verſe he calls the *Righteouſneſs of the Law.* Before he ſays, *If the Uncircumciſion keep the Righteouſneſs of the Law*; and here, *If Uncircumciſion, which is by nature, fullfil the Law*, (i. e the Righteouſneſs of the Lavv) *ſhall it not judg thee, who by the Letter and Circumciſion doeſt tranſgreſs the Law?* (i. e.) Shall it not judge thee, vvho obſerving ſomething of the Letter of the

Law, doſt notwithſtanding tranſgreſs the Righteouſneſs of the Law. Here we have the other Member of the Apoſtle's Diſtinction, viz. the *Letter of the Law*, and that plac'd in oppoſition to the *Righteouſneſs of the Law*. Novv I ſuppoſe it may be evident, without uſing any more words about it, to any one that does but conſider the deſign of the Apoſtle's Diſcourſe, that by the ſingle word *Law* in my Text, to which and beyond it the ſame Diſcourſe is carried on, he does mean the ſame thing that he does in the 26 and 27 *Verſes*, i. e. the *Righteouſneſs of the Law*. But here by the way we muſt take notice for the prevention of Miſtakes, that by the Letter of the Law, as it ſtands in oppoſition to the Righteouſneſs of the Law, vve are not to underſtand all the Law that is vvriten; for that vvhich the Apoſtle means by the Righteouſneſs of the Lavv is vvritten too in the Inſtitutes of *Moſes*, but yet the Obligation to obſerve that does not depend meerly upon the Letter, as the other does: for if that had not been vvritten, vve had been obliged to practiſe it, and might have ſeen our obligation by the natural light of that Reaſon which God has given us, if vve vvould have made an unbyaſs'd uſe of it: But in the other Caſe it is not ſo, for ſuch poſitive Laws, as are meant by the letter of the Law, concern particular People for whom they are made, the goodneſs of the things enjoyn'd by them depending upon Circumſtances, which when they alter, as they often do,

do, it is neceſſary the Laws ſhould alter too. But the Eternal Law of Right and Wrong concerns all the World, it ever did, and ever will do. And this (I conceive) is that which the Ancients mean by Law, when they ſpeak ſuch high things of it; As *Plutarch* ſays from *Pindar*, in his little Tract directed to an unlearned Prince for his Inſtruction; ὁ νόμος ὁ πάντων βασιλεὺς, θνητῶν, τε καὶ ἀθανάτων. *Law is the Ruler of all the immortal Gods, as well as mortal Men.* And in *Euripides*'s Tragedy of *Hecuba*, when that unhappy and deſolate Queen made her Addreſs to *Agamemnon*, for relief againſt *Polymneſtor*, King of *Thrace*, that had baſely betrayed his Truſt in deſtroying her Son *Polydore*, who had been committed to his Protection, with a great Treaſure, in the declining eſtate of *Troy*. She ſeems to conjure him to take her Cauſe in hand by this Sacred Name of Law, *I am a weak Woman, and now become a Captive*, ſays ſhe,

Αλλ' οἱ θεοὶ θέντες, χ' ὡ κείνων κρατῶν
Νόμος ————

But the Gods are ſtrong, and the Law which governs them, and they'l be aſſiſtant to you in ſo juſt a Cauſe, that's impli'd. Here the grave Poet tells us, the Gods are govern'd by *Law*; and we ſay ſomething of the ſame nature, when we ſay, God cannot do an ill or an unjuſt thing; for we do not mean by it, onely that God cannot do ſuch a thing, becauſe whatſoever he does is good and juſt,

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for that reaſon, but whatſoever is in it ſelf evil is ſo inconſiſtent with his Nature, that he cannot do it, and ſo in ſome ſenſe he may be ſaid to be govern'd by the Eternal Law of Good and Evil: Yet perhaps it may be more agreeable to the Modeſty of a Chriſtian to ſay, the Omnipotent and only Wiſe God *will not*, than to ſay he *cannot* do any thing.

But having found (I think) the right Notion of the Word *Law*, that it ſignifies the *Righteouſneſs of the Law*, as the Apoſtle uſes it in my Text: I am novv, according to my propounded Method, to Enquire,

II. *What he means by Eſtabliſhing*: And fevv Words will diſpatch this. By Eſtabliſhing, he means a Propping or Strengthning, a making that to ſtand which was ready to fall; that I take to be the ſence of ἱστάμεν. And there was need enough thus to eſtabliſh the Righteouſneſs of the Law; for it was juſt hidden, and ready to fall to the ground, through the various miſinterpretations, and many idle Traditions, that were ſet up againſt it by the *Scribes* and *Phariſees*. What in Nature can be more natural than Gratitude to Parents? this was ever accounted a Fundamental Law of Nature: And yet they rendred this great Commandment of God and Nature void of Effect, through a fooliſh Invention and Tradition of their own. Thus we read, *Mark* 7. 10, 11, 12, 13. *Moſes ſaid, Honour thy Father and Mother, and*

and whoſoever curſeth Father or Mother, let him dy the death. But ye ſay, if a Man ſhall ſay to his Father or Mother, It is Corban, *that is to ſay, a Gift, by whatſoever thou mighteſt be profited by me, he ſhall be free; and ye ſuffer him no more to do ought for his Father or his Mother; making the Word of God of none effect through your Tradition, which ye have delivered, and many ſuch like things do ye.* We have our Saviours Word here, that they were guilty of this foul abuſe of the Law, who were great diſputers for it in pretence and ſhew; and that they were guilty in many other Inſtances like this, of making void ſuch fundamental Laws of God and Nature by their Traditions: And then ſure 'twas high time to reſcue the Righteouſneſs of the Law from ſuch abuſes, and to ſet it faſt and firm upon better Ground, than it ſtood amongſt the *Jewiſh* People. But who was ſufficient to do this? why the Apoſtle tells us in my Text, *We eſtabliſh the Law*, we keep it from falling, and ſet it firm and faſt. But then,

3. Whom does the Apoſtle mean by this *We*? himſelf only, or others beſides himſelf? And in what reſpect could he underſtand it of himſelf, or others? To this I anſwer, that the Apoſtle might mean only himſelf by the *We* in my Text, as he does in many places of his Writings, ſpeaking of himſelf alone in the plural number, as other Authors alſo do; but in ſome places by *we* he means himſelf, and all other true Apoſtles

poſtles, and Teachers of the true Doctrine of the Goſpel, in oppoſition to thoſe falſe Apoſtles and corrupt Teachers, who preach'd things diſagreeing with Evangelical Law; and ſuch were they he diſputes againſt in the Chapter from whence I take my Text, who urg'd the obligation of the letter of *Moſes*'s Law beyond what was conſiſtent with the Authority & Religion of Chriſt. And ſo 'tis likely the Apoſtle by *we* in my Text might mean all that taught the true Doctrine of the Goſpel, reckoning himſelf in that Number; and then his Sence is this, *All that aſſert the Doctrine of Chriſt's Goſpel in Truth, do eſtabliſh the Law.* But in what reſpect can this be ſaid of them? how can they eſtabliſh the Law? by their own Authority? No, but by the Authority of Chriſt, and thoſe Leſſons which he taught, and which he gave them Commiſſion to declare to others. This then is the Concluſion of this Matter, the Chriſtian Religion and all that preach the true Doctrine of it, do eſtabliſh the Righteouſneſs of the Law. But now for further Illuſtration of this we muſt enquire, *How it is that they eſtabliſh the Righteouſneſs of the Law, with reſpect to thoſe ſeveral Parts into which I divided it.* And,

1. For thoſe that were made to govern the inward Affections, and were expreſſed in thoſe two great comprehenſive Precepts, of loving God above all things, and their Neighbour as themſelves. We may be aſſured this is entirely eſtabliſhed by the Goſpel, and all the

the true Preachers of it, if they eſtabliſh the Righteouſneſs of the Law, for this is all Righteouſneſs; there is nothing of the Letter in this. For if there had never been letter vvritten of *Moſes's* Lavv, vve had been oblig'd to this: As ſoon as ever any Perſon comes to the uſe of his Reaſon, and knows by natural Diſcourſe, who God is, that he is his Creator, and the Author of all the good he does at preſent poſſeſs, or can ever hope to enjoy; it is moſt evidently neceſſary to conclude, that ſuch a Being, to whom he is ſo highly beholden, ought to have the chief Place in his Heart, vvhich is expreſs'd by that predominant Affection of his Love. And as ſoon as ever he can apprehend hovv great efficiency there is in every Mans loving his Neighbour as himſelf, to vvork the happineſs of Mankind, and hovv impotent every thing elſe is to ſecure it without this; he muſt needs be overcome by the reaſonableneſs of the thing to acknowledge, that himſelf and all other Perſons are oblig'd ſo to love one another. And novv vve are more ſtrongly oblig'd to theſe Duties than ever, not becauſe *Moſes* vvrote them, but becauſe it is the Eternal Lavv of God, and eſtabliſh'd by Chriſt; and yet the Obligation does not lie all in this, that in reaſon and duty we ought to obey vvhatſoever God, our Creator and greateſt Benefactor does command us by his Son, whom he ſent from Heaven to confirm us, that this is his Will; but we are infinitely oblig'd by our own In-

tereſt to love God above all things, and our Neighbour as our ſelves, becauſe Chriſt hath ſetled the Law, vvhich commands us to do this by a Sanction of greater vveight and ſtrength, than ever had been clearly underſtood before he appear'd in the World himſelf to acquaint us vvith it; *i. e.* a *Promiſe of Eternal Felicity* in a World durable and glorious, vvhich muſt ſucceed this vve now inhabit, to all thoſe that are careful to obſerve theſe Duties; and a *Threatning of endleſs Miſery* after this Life, to all ſuch as diſobey that Eternal Law, which enjoyns them. And thus that Law which was deliver'd by *Moſes*, for the right diſpoſing of our inward Affections both towards God and Man, is eſtabliſh'd by the Goſpel, and all that preach the Doctrine of it in Sincerity and Truth. Let us now conſider, How the Righteouſneſs of thoſe Laws, which *Moſes* laid down for the Direction of Mens outward Actions towards God, and their Neighbour, is eſtabliſh'd by it. Theſe I ſhall ſpeak of apart, as requiring a more diſtinct Conſideration. And I ſhall ſpeak

1. Of thoſe Laws that were to regulate Mens outward Carriage in the Worſhip of God. And here that God ſhould be worſhip'd by ſome outward ſervice, is a thing ſo palpably righteous, that natural Reaſon cannot but aſſent to it, as ſoon as propounded. Again, it being eaſy to collect, that God is a God of Order, and not of Confuſion; it ſeems to be of the Righteouſneſs of

of this Ceremonial Law, that all the Members of every Society ſhould agree in ſome decent Rites, and worſhip God in an uniform way, as the *Jews* did; and becauſe this cannot be without Laws to direct and oblige, it ſeems no leſs agreeable to common Senſe, that there ſhould be ſuch Laws as may direct and oblige in this Caſe, as the *Jews* had. And becauſe Laws ſignify nothing but to make diſorderly Perſons deſpiſe and laugh at their Law-Makers, unleſs they be put in execution; and becauſe they cannot be executed without Power, therefore it is neceſſary that there ſhould be Magiſtrates inveſted with ſufficient Power for that Work, as there were among the *Jews*. And all theſe things are ſo righteous, ſo reaſonable in themſelves, and ſo agreeable to the univerſal Senſe of Mankind, that all Nations have conſented to them, and reduced them to Practice. Thus *Iſocrates*, that wiſe and learned *Athenian* Lawyer, in his Precepts to *Demonicus*, among other important Advices, gives him this, *That he ſhould worſhip God always, but eſpecially in publick, with the Congregation*; and he gives this reaſon of the latter, ὅτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς θύειν, καὶ τοῖς νόμοις ἐμμένων; *For by paying your attendance at the publick Worſhip, you will at once* (ſays he) *both pay your duty to the Gods, and ſhew your ſelf obſequious to the Laws of your Country.* And this ſhews, that among the *Athenians*, the Ceremonial Law of their Religious Worſhip, was a part of the Civil Law of the Common-Wealth; and

ſo 'twas with the *Romans*. And I conceive it were no difficult Task, to make the ſame appear to have been the Practice of moſt or all other Nations, concerning whom we have any Records; and ſurely there is much of concluding in the Argument of univerſal Conſent. But it may ſeem more material to the preſent Caſe, as it concerns us, that when the Empire became Chriſtian, the Ceremonial Law, or the Church, became a Part of the Law Imperial, till the Popes of *Rome*, by their Artifice and Uſurpation, made the Imperial truckle under the Pontificial Law. But in this Kingdom of *England*, things are put into the ancient Courſe again, and our Ceremonial Law is a Part of the Civil or Common Law of our Nation. And this ſeems to me much more agreeable to the Chriſtian Doctrine, than what the Diſciples of *Rome* on the one hand, and thoſe of *Geneva*, on the other, do aim at, and contend for in their Writings, and have done ſome of them with their Arms: For both theſe Parties, upon the account of their Authority in ſpiritual things, or in Order to ſpiritual things, as ſome of them cunningly expreſs it, would engroſs all earthly Power; and this is a Charge, which I am ſure might without much difficulty be made good againſt both theſe Parties, if it had not by diverſe learned Pens been ſufficiently done already. But this could never be objected againſt the Clergy of the Church of *England*, truly ſo called. But to return, I think it doth

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appear, that what is enjoyn'd by *Moſes* concerning the Worſhip of God, in general Terms, namely, That God ſhould be worſhip'd with an external Service, and that this ſhould be perform'd in an uniform Way; that there ſhould be Laws to direct and oblige in this Matter; and that there ſhould be Power to execute ſuch Laws: I think, I ſay, it does appear, that all this in general is of the Righteouſneſs of that Law, which is eſtabliſh'd by the Goſpel. But then, whatſoever in the particular Matter and Form of the *Moſaic* Worſhip was righteous, in oppoſition to the Letter; whatſoever was ſubſtantial, in oppoſition to little accidental Circumſtances; whatſoever was uſeful for all Mankind, and not proper to the preſent State and Condition of the *Jews* only, is eſtabliſh'd by Chriſt in *ſpecie*. Thus Prayer in all its Parts of Confeſſion, Petition, and Thankſgiving, was a Part of their external Worſhip; and the Tongue is ſo apt and ready an Inſtrument to be us'd in the Worſhip of God, that all Nations, by the Direction of their own Reaſon, have us'd it as well as the *Jews*. And this Duty being always uſeful, fit and good for all People, of all Ages, and all Nations; our Saviour has made it of as large Extent as his Religion, which was deſign'd to be the Religion of the whole World, and which we hope will one day be ſo. But the Sacrifices of the *Moſaic* Law fell into diſuſe of themſelves, for they were only intended to be us'd for

a time, as Types and Shadows of that great Sacrifice which Chriſt was to offer for the whole World; and when that was offer'd, they had their End and Accompliſhment, and were therefore no longer of any uſe. To conclude this Point then, I ſay, our Saviour has eſtabliſh'd the Righteouſneſs and Subſtance of the Ritual Law of *Moſes*, 1. By enjoyning ſome things that were commanded by that. 2. By inſtituting ſome others, as Baptiſm and the Euchariſt, which were derived from that too. 3. By putting it into the Power of his Apoſtles, and their Succeſſors, to direct ſuch other Forms and Ceremonies of outward Worſhip, as they ſhould ſee moſt conducing to the great Ends of all Religion, *i. e.* the Glory of God, and the Good of Men, at the Times and in the Places where they ſhould be concern'd. And, 4. By inveſting the Secular Chriſtian Magiſtrates with Power to confirm ſuch Directions, by the Sanction of ſuch temporal Penalties, as they ſhould ſee fit in order to the ſame Ends. And if we conſider that in the Time of King *David*, and *Solomon*, (when certainly the Publick Worſhip of God was in its higheſt Glory among the *Jews*) as well as in after Ages, we find many things practis'd in their Divine Worſhip, which ſeem to have no Warrant at all from any expreſs Command in the Law of *Moſes*, which yet appear to have been very acceptable to God: I ſay, if we conſider this, and the Conſequent of it, which

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is, that even in the *Jewish* Oeconomy, many things pertaining to the outward Worship of God, were left to be dispos'd and order'd by the Discretion of those that were to govern; we shall have no reason to wonder that Christ has left it in the Power of Christian Governours to appoint what they shall see expedient, decent, and orderly in the external Worship, who have so much greater Light from his Revelations, to guide them in it. And so I come to shew,

2. How the Christian Religion, and the Apostle in my Text, and all other Preachers of the true Doctrine of the Gospel, do, by the Authority of that and its Author, establish the Righteousness of the *Mosaic* Law, which was design'd to govern the outward Carriage of Men towards one another. Now it is of the Righteousness of this Law, that we should do by all Men in all things, and all Circumstances, as honestly, as faithfully, and as fairly, as we would be done by our selves. It is of the Righteousness of it, that they who do any thing contrary to that Royal Law, as St. *James* calls it, should be punish'd according to the nature of their Fault; agreeable to that old *Rhadamanthean* Law, as it is called by Philosophers, *Qui malè fecit, malum ferat.* Let him that does Evil, suffer Evil. Yet by the way, it is not the ultimate End of the Law, that any Man should suffer. The great *Roman* Lawyer, *Cicero*, tells us of a further and a better Aim that Laws have, *De Offic. l. 3.*

have, *Leges hoc ſpectant, hoc volunt, civium conjunctionem eſſe incolumem*; This is the thing which the Laws look at, and would have, the Safety of the main Body of the Society for which they were made. And this they would have, though with the Puniſhment, or even the Cutting off of any corrupt diſorderly Member, if it cannot be had otherwiſe. And this was ſpoken like a Man that was wiſe and good according to the Light he had. But St. *Paul*, who beſides that he was bred up to the Law too at the Feet of the great *Gamaliel*, had likewiſe his Underſtanding clear'd by a more reſplendent Light from Heaven; he expreſſes it in better and more comprehenſive Terms, *The End of the Commandment is Charity*; i. e. It is the final Deſign of Law, that Men may honour God with one Conſent, and embrace one another with a pure and peaceable Love; and it aims at the Puniſhment of Evil-Doers no farther, than as they ſtand between the Law and this excellent Purpoſe of it; but ſo far it does, becauſe the Experience of all the World does prove, that many Men will be impious, injurious, and unruly, unleſs there be Laws and Magiſtrates to reſtrain them by force, when there is Occaſion; therefore 'tis a thing moſt evidently righteous in its own Nature, and abſolutely neceſſary for the Good of Mankind, that there ſhould be Government in all Nations of the Earth; that there ſhould be reſident ſomewhere in every Society, an uncontroulable Power

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of Determining concerning Right and Wrong? for without this, *i. e.* Law and Government, neither any Houſe, nor City, nor Nation, nor univerſal Mankind, nor all the Nature of things, nor the vvhole World it ſelf, could conſiſt. As *Tully*, after his wonted manner, moſt elegantly expreſſes himſelf; And from thence he rationally exhorts, that ſince the Office of Magiſtrates is ſo uſeful, and indeed neceſſary, Men vvould not only obſerve and obey them, but reverence and love them too. And here that great Man ſpeaks like a Chriſtian: For upon the main, whatſoever there is of ſubſtantial Righteouſneſs and Equity in the Political Inſtitutes of *Moſes*, the Goſpel confirms it by eſtabliſhing Government & Governours, and enjoyning Submiſſion, Love, and Reverence to be paid to them, in all Nations, under the Penalties of this Life, and that vvhich is to come. Thus St. *Paul*, by the Light he received from Chriſt, inſtructs and exhorts, *Let every Soul be ſubject to the higher Powers, for there is no Power but of God*, Rom. 13. 1. Again, (*v.* 4.) the Ruler, or Magiſtrate, *is the Miniſter of God to thee for good: but if thou do that which is evil, be afraid: for he beareth not the Sword in vain. For he is the Miniſter of God, a Revenger, to execute Wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not onely for Wrath,* (or Fear of Puniſhment) *but alſo for Conſcience ſake.* And St. *Peter* agrees to a tittle vvith St. *Paul*, in this vveighty Point of

Lib. 3. de Leg. Princ.

Chriſtian Doctrine; 1 Pet. 2. 13, 14, 15. *Submit your ſelves to every Ordinance of Man, for the Lords ſake: whether it be to the King, as Supreme; or unto Governors,* (or *Judges*, the vvord vvill vvell bear it) *as unto them that are ſent by him for the Puniſhment of Evil-Doers, and for the Praiſe of them that do well; for ſo is the Will of God.* And here, I think, vve have the concurrent Determinations of both theſe great Apoſtles; that all Chriſtians are bound in Conſcience, and for the Lords ſake, to honour Governors, and obey their Laws, becauſe it is the Will of God. And thus the Goſpel eſtabliſhes the Righteouſneſs of *Moſes*'s Judicial Law, concerning the outward Behaviour of Men, one towards another, by giving Power to Magiſtrates, to puniſh all Faults, that by Word or Deed are committed againſt it. But the Goſpel leaves the Letter or Form of that Law to the Magiſtrates diſpoſing, as a thing that is alterable, and as a thing that, according as Circumſtances ſhall alter in every Nation, ought to be alter'd, for the better ſecuring of the great Ends of the Natural Law. For Illuſtration I ſhall uſe an Inſtance or two. And firſt, The *Law of Stealing* in the *Moſaic* Inſtitutions vvas ratified only by this Puniſhment, That whoſoever vvas guilty of it, ſhould make in ſome Caſes a *twofold*, and in ſome a *fourfold Reſtitution*; and that vvas all. The Puniſhment fell heavier upon ſome indeed, becauſe in caſe a Man were not able to make ſuch Reſtitution as the

the Law required, he vvas to be ſold into Bondage, and Reſtitution to be made out of the Money for vvhich he vvas ſold. But this vvas an accidental thing, Reſtitution vvas all that vvas aim'd at by the Law. And the moſt ancient Laws of ſome other Nations inflicted no greater a Puniſhment for Theft, than a double Reſtitution. But afterwards, when that vvas found ineffectual to give Men any tolerable Security, that they might enjoy their juſt Poſſeſſions without the diſturbance of Thieves; then Theft was puniſh'd in ſome Nations with Baniſhment, others puniſh'd it by ſevere Scourgings: But when all other Puniſhments prov'd inſufficient to ſatisfy the End of the Law, it became a Capital Crime, as it is at this day amongſt us. But then we muſt conſider, That it was the Deſign of God in framing thoſe Laws which were deliver'd by *Moſes*, (as it is of all other Law-Givers, who deſire to imitate the great and good God,) to eſtabliſh them by the Sanction of no greater Penalties, than what were neceſſary to ſecure the Ends vvhich the Laws did aim at. Now it may be preſum'd, that God foreſaw that the Puniſhment of a double, or at moſt a quadruple Reſtitution would be a ſufficient Reſtraint upon Men, at that Time, and in that Nation, (to our Shame be it ſpoken) to with-hold them from putting their Hands to their Neighbour's Goods; and in ordinary, and for the moſt part, Men might have a quiet Poſſeſſion of what was their own,

without danger of having their Rights invaded by Theft or Robbery, vvhich vvas the End of the Law. But vvhen it evidently appear'd, that Thieves increaſed extreamly, and that no Man vvas like to enjoy his Propriety in any thing he had, vvithout continual apprehenſion of being diſturb'd by the Fraud or Violence of ſuch lawleſs Perſons; certainly it was a moſt reaſonable, and moſt righteous thing, to appoint a greater Puniſhment for that Crime. I will inſtance in one Caſe more, which may ſhew how righteous and fit a thing it is in ſome Circumſtances, to alter the Forms and Penalties of Laws in the ſame Nation. The *Decem-viral* Law of the *Romans*, or the Law of the twelve Tables, decreed, That if any Man injur'd his Neighbour in his Body, by *Aſſault and Battery*, (this is our Phraſe, but it is the Sence of that Law) he ſhould pay five and twenty *Aſſes*, that is (ſome ſay) twenty Pence of our Money, perhaps 'tis more, but that is all one to my preſent buſineſs. It vvas not ſo great a Sum, but that one *Lucius Veratius*, a Perſon looſe and rich, vvho vvas ſo miſchievous as to take delight in ſtriking Men over the Face vvith his Hand, vvould go about the Streets, and vvhen the Humor took him, vvould give any Man he met a good Flap o'the Face, and then command a Servant, that followed him for that purpoſe vvith a Bag of *Æra*, to pay five and twenty to the injur'd Perſon; and ſo the Law vvas ſatisfied. But vvhen the Ma-

Magiſtrates ſaw that Penalty began to have ſo little Power over Mens Manners, they put it into the Judges Power to increaſe the Fine according to Diſcretion, and that the Penalty ſhould be made greater in ſuch a Caſe. And ſo the Form of the Law alter'd, that Men might vvalk the Streets about their honeſt Occaſions, ſecure from Violence, vvhich vvas the Deſign of the Law, vvas the moſt reaſonable thing in the World. It may be objected, that the *Moſaic* Law vvas more perfect than the *Roman* Law of the twelve Tables, though they had their Original from the old *Attic* Laws, and they theirs (as ſome ſay) from the Law of *Moſes*; and no doubt this is true, that vve can find no Improvement of the *Moſaic* Law in the Law of the twelve Tables. But netwithſtanding, the Law of *Moſes* is not ſo perfect it ſelf, but that there has been very good reaſon to alter the Form of that; as it appears from the Inſtance of Theft, and might do from the *Lex Talionis*, and ſeveral others, if there vvere any need to inſiſt longer upon it. And that Example out of the old *Roman* Law does ſufficiently prove all I produc'd it for, vvhich is only this, that Circumſtances in one kind or other may ſo alter in any Nation, as to make it neceſſary to change the Form of Laws, by increaſing the Penalties, when it is found that the preſent Penalties do not ſatisfy the Ends for vvhich the Laws were made; and ſo the contrary, by leſſening

Grot. de Jure Bell. lib. 2. c. 1.

leſſening the Penalties, when it is believ'd upon good Grounds, that leſſer Penalties will ſecure the Ends for which the Laws were enacted. And ſo I conclude from what has been ſaid in this Particular, that the Apoſtle, by the Authority of Chriſt and his Doctrine, *does eſtabliſh the Righteouſneſs* of thoſe *Political Laws*, which *Moſes* publiſh'd for the regulating the *outward Behaviour* of Men towards one another in the *Jewiſh* Nation, ſo that it ought to be obſerv'd by all Chriſtian Nations. And has left the Letter, as a Pattern for all Chriſtian Magiſtrates to make uſe of, ſo far as they ſhall ſee it uſeful for their People, and agreeable to the Ends of Government; but has laid no Obligation upon them to uſe the preciſe Form, any further than ſo. In like manner, that I may now joyn both together, and come to an end, the Apoſtle, as his great Maſter did, left the letter of the Ceremonial Law, which was laid down to govern the outward Behaviour of Man in the Worſhip of God, as a Pattern for Chriſtian Governors to imitate in their forming Laws of that nature, ſo far as they ſhould ſee it conducible to the Glory of God, and agreeable to the Deſign of the Chriſtian Religion, which was intended to be the Religion of the whole World, and not of the *Jews* only. And accordingly the Apoſtles, ancient Fathers, and Doctors of the Primitive Church, Chriſtians did imitate them in that outward part of Religion, which was left to their Ordering, and that in divers particulars. We are not therefore to think,

think, as ſome have ſeem'd vainly to do, that as ſoon as ever Chriſt's Religion took place, the Civil and Ceremonial Laws of *Moſes* became an Abomination, and were to be quite baniſh'd the World, as things altogether incapable of any good uſe; For both thoſe ſorts of Laws were nothing but Determinations of the natural Law, in particular Inſtances, after a particular Form. And that the natural Laws ſhould be particularly determin'd in all Chriſtian Societies, after ſome Form, ſo as to direct our outward Duty both towards God and Man, and oblige us to it by the Sanction of temporal Penalties, is a thing highly reaſonable, becauſe it ſeems abſolutely neceſſary, and that for theſe two Reaſons.

1. Becauſe the natural Law it ſelf is communicated to us in ſo few and general Terms, and the Sentences of particular Men are ſo different, and ſo byaſs'd in particular Caſes, where their own Intereſts or Humours are concerned, as is known by the Experience of all Men, that if there were not particular Laws and Magiſtrates in every Human Society, to determine the natural Law, and to determine Men in all Matters and Caſes, whether of ſpiritual or temporal Concern, and to be more impartial in it than Men can be imagin'd to be, if every one was left to be his own Director and Judg, it were morally impoſſible that the Inhabitants of any Nation ſhould live one day without Tumult and Confuſion.

2. It is neceſſary that there ſhould be ſome Form of Laws in all Chriſtian Communities, to determine the natural Laws in particular Inſtances, under preſent Penalties, becauſe Chriſt himſelf in his Advancement and Confirmation of the natural Law, did ratify that in general, only by the Rewards and Puniſhments of a future World. And though that be the ſtrongeſt Tye imaginable upon ſuch as have Faith in it; yet there is ſo little Faith upon Earth, as our Saviour affirm'd of his own, and propheſi'd of future Ages, *i. e.* there are ſo few in this World, who do ſtedfaſtly believe the Rewards and Puniſhments of that which is to ſucceed, that when Chriſt had taken away the Obligation of thoſe *Jewiſh* Forms of Ceremonial and *Forenſic* Laws, which were fitted to the *Genius* of that Time and People, and confirm'd under preſent temporal Penalties by God himſelf; if he had not eſtabliſh'd the Righteouſneſs of thoſe Laws, by giving Power to the Governors of Chriſtian People, to ſet up other Forms, more agreeable to the Religion which he came to plant in the World, and ſuch as they ſhould ſee moſt conducing to the common Peace and Welfare of their ſeveral Nations and Societies; and if withal he had not inveſted them with Authority, to ſettle thoſe Laws with a Sanction of Rewards and Puniſhments to be beſtowed or inflicted in this preſent Life; he had left no poſſible means, as the World ſtands, of reſtraining the rude Paſſi-

Paſſions and inordinate Deſires of faithleſs carnal Men. But thoſe few that had any fear of future Puniſhments, or any hope of eternal Rewards, had been left to be ſwallowed up firſt by ſuch as had none; and then thoſe wicked Ones themſelves ſhould have ſtood expoſed to the Rapine and beaſtly Luſts of one another. Now becauſe theſe Abſurdities are conſequent to an utter Abolition of all Ceremonial and *Forenſic* Laws: and becauſe Chriſt, by himſelf and by his Apoſtles, whom he left with Commiſſion to declare his Sence of things, has given ſome general Rules to direct Chriſtian Governors in the forming of ſuch Laws; and becauſe he has conſign'd ús over to the Juriſdiction of ſuch as ſhould have lawful Power to rule us, both in ſpiritual and temporal things; I conclude, that ſuch have Power to determine the Natural Law, by making particular Laws, both concerning the outward Expreſſions of our Religion in the Worſhip of God, and our outward Expreſſions of that Charity, which we owe to one another, *i. e.* concerning all things that belong to the common Good, of which they whoſe Buſineſs it is are the proper Judges. And thus the Righteouſneſs of the whole Law, which God gave by *Moſes*, is eſtabliſh'd. And 'tis in this Sence, as I apprehend with all humble ſubmiſſion, that the Apoſtle affirms in my Text, *We eſtabliſh the Law.*

And now I could make many applicatory Deductions from the Doctrine I have deliver'd, that might be

of concern to us. But that I may not preſume to make too much uſe of your Patience, I ſhall only beg the favour to mention two briefly, which may be perhaps moſt ſuitable to the preſent occaſion. And they are theſe:

1. If the Apoſtle in my Text do by the Authority of Chriſt's Doctrine, *eſtabliſh the Righteouſneſs of the whole Moſaic Law*, in that ſence which I have ſaid; then he does by the ſame means *ratify our Laws*. From whence it follows, that we cannot behave our ſelves like true Chriſtians in this matter, unleſs we make a Conſcience of paying obedience to them. Indeed there's nothing urg'd upon us in the *Goſpel* more expreſly, or more earneſtly, than to be meek and ſubmiſſive, tractable and obedient to Laws and Government. If any Perſon then do pretend to Religion and Conſcience, and act ſome outward parts of Piety, with all the ſhew and demureneſs imaginable, and yet indeavours to undermine Government, and invalidate Laws, either by publick Diſcourſes, or ſecret Murmurs, we may certainly conclude that ſuch a Perſon is no true Follower of Chriſt, and that whatſoever he acts of the outſide of Religion, it is but the feigned ſhew of a pretending *Phariſee*. If therefore we are unwilling to be abus'd and cheated by their Arts, and Tricks of Hypocriſy; if we deſire to avoid the Imputation of being wilful and heinous Offenders againſt that pure & peaceable Religion, which Chriſt taught; and as we vvould avoid the bitter Conſequents of this; let us be exhorted to keep the greateſt diſtance we can from that Pride carnal

nal and ſpiritual, and thoſe other worldly Luſts which tempt Men to be ſuch Murmurers and Complainers, as St. *Jude* ſpeaks of, which draw the *Children of Diſobedience*, in contempt of Laws, to deſire and indeavour turbulent Changes and Alterations, that ſo in a confus'd hurry they may mend their worldly Condition, tho with the ſhipwrack of their Conſciences. If we underſtand the value of *Peace* within our own *Breaſts*, & if we have any aim at that Eternal Peace in the Kingdom of God, which can be the Reward of none but thoſe *who follow the things that belong unto Peace among Men*; let us *carefully ſhun* the Wickedneſs and Folly of thoſe *filthy Dreamers*, as the *Apoſtle* calls them, who *deſpiſe Dominion*, and *ſpeak evil of Dignities*, who are always cenſuring the *Manage of Affairs* in Government, which they do not underſtand; but in the Caſe of *Obedience to Laws*, vvhich the *Goſpel* lays down ſo plainly that they can't but underſtand it, *like brute Beaſts corrupt themſelves*. And as vve deſire a true Title to the ſacred Name of *Chriſtians*, let us *receive with Thankfulneſs* the great Benefits vve enjoy by the *good Laws of our Country*, and let us with all lowlineſs of Mind *expreſs our Thanks* by paying a Conſciencious Obedience to them.

2. If the Goſpel *do eſtabliſh our Laws by commanding us to pay Honour to our Magiſtrates, from whom we receive the Benefit of them*, as hath been ſaid, and I think prov'd; Then let us be exhorted to *bear that Love, Reverence and Gratitude towards them, which God requires we ſhould when he bids us honour them*. And that firſt to the *King* as *Supreme*, under whoſe

whoſe *Government* we have now for above theſe *ſeventeen Years* enjoy'd ſuch *Happineſs*, as hath ſeldom continu'd ſo long together, with ſo little diſturbance, either in *our own* or *any other Nation*; as they know very well who turn over the Hiſtories of other Ages and Nations, beſides our own. I ſay, *Let the King, as Supreme, have the firſt place in our dutiful Reſpect.* But then, as we are by the ſame *Chriſtian Doctrine* bound, let us be exhorted in the next place, *to pay it to Governors, that are ſent by him for the Puniſhment of Evil-doers, and the Praiſe of them that do well.* Let us pay the juſt reſpect we ow to all our *Magiſtrates*, from whoſe Adminiſtration of the Law we receive ſo many and great Advantages. Let us *pay an humble and grateful Obſervance* to the *Right Honourable*, the *Judges*, who come into our *Country*, to *pronounce impartially* the Sentences of the Law; and to thoſe *worthy Juſtices*, by whatſoever other Titles they are dignifi'd, who living in our *Country*, make it their *Care* to *preſerve our Peace*, and to aſſiſt my Lords, the *Judges*, in ſecuring *our Lives and Limbs from Violence*, our *Goods from Fraud and Rapine*, and our *Names from Slander* and *Defamation.* This we are bound to do by the *natural Equity and Reaſon* of the Thing, and by the *Eternal Obligations of the Goſpel*; which that we may all obey in this and all other Inſtances of Duty, and at laſt receive the great Rewards of it, God of his infinite Mercy grant, for his Son Jeſus Chriſt's ſake, to whom with the Father, &c.

FINIS.